

فیضانِ جمعہ



# Blessings of Jumu'ah

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فَإِذَا جُمِعَ

Faizān-e-Jumu'ah

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'ā for Reading the Book

**R**ead the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

Yā Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

*(Al-Mustaṭraf, vol. 1, pp. 40)*

**Note:** Recite Ṣalāt-‘Alan-Nabī once before and after the Du'ā.

# Table of Contents

Du'ā for Reading the Book.....	ii
Transliteration Chart.....	vi

## **Blessings of Jumu'aḥ ..... 1**

Excellence of invoking Ṣalāt-ʿAlan-Nabī on Friday .....	1
When did our Prophet offer his first Jumu'aḥ Ṣalāḥ?.....	3
Meaning of the word 'Jumu'aḥ'.....	3
How many times Holy Prophet ﷺ offered Jumu'aḥ Ṣalāḥ? .....	4
Seal on heart .....	4
Excellence of wearing 'Imāmah on Friday.....	5
Cure is bestowed.....	5
Protection from afflictions up to ten days .....	5
A cause of reduction in sustenance .....	5
Angels write the names of the fortunate ones.....	6
The enthusiasm for offering Jumu'aḥ Ṣalāḥ in the first century....	7
Hajj of the poor.....	7
Proceeding for Jumu'aḥ Ṣalāḥ early is equivalent to Hajj.....	8
Reward of Hajj and 'Umrah.....	8
Chief of all days.....	9
Fear for the Judgement Day among animals.....	9

Supplications are fulfilled .....	10
Seek between 'Aṣr and Maghrib.....	10
Saying of the author of <i>Baḥār-e-Sharī'at</i> .....	10
Which is the moment of acceptance? .....	10
A parable .....	11
14 Million & 400 thousands released from Hell every Friday .	12
Security from grave torment.....	12
Sins between two Fridays forgiven .....	12
Reward of 200 years' worship.....	13
Deeds presented to deceased parents every Friday.....	13
Five particular rituals for Friday .....	14
Heaven becomes due .....	14
Avoid fasting on Friday alone .....	15
Reward of 10,000 years' fasts .....	15
Reward of visiting parents' graves on Friday .....	16
Reward of reciting Sūrah Yāsīn beside the graves of parents ..	17
Forgiveness 3,000 times .....	17
One who recites Sūrah Yāsīn on Friday will be forgiven.....	18
Souls congregate .....	18
Excellence of reciting Sūrah Al-Kāhf.....	18
Nūr between two Fridays.....	18
Nūr up to the Ka'bah .....	19
Excellence of Sūrah Ḥā-Mīm Ad-Dukhān.....	19

Forgiveness asked by 70,000 angels.....	19
All sins forgiven .....	19
Post-Ṣalāt-ul-Jumu'aḥ activities .....	20
Attending a gathering of Islamic knowledge .....	21
11 Pre-conditions for the obligation of Ṣalāt-ul Jumu'aḥ.....	21
Sunnahs of Friday.....	23
Time for Ghusl on Friday.....	23
Friday's bath is Sunnat-e-Ghayr Muakkadah .....	24
Excellence of sitting closer during sermon.....	24
No reward of Jumu'aḥ.....	24
Listening to the sermon silently is Farḍ.....	24
Listener of sermon is not allowed to recite even Ṣalāt-'Alan-Nabī .....	25
Listening to the Nikah sermon is Wājib.....	25
Trading also becomes impermissible as soon as the first Azān is called.....	26
Seven Madanī pearls of sermon .....	26
An important ruling for leading Ṣalāt-ul-Jumu'aḥ.....	28

## Transliteration Chart

ا	A/a	آ	Ā/ā	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s		V/v,
ت	T/t	ش	Sh/sh	و	W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / و / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	ا	A/a
ح	H/h	ع	‘	و	U/u
خ	Kh/kh	غ	Gh/gh	ی	I/i
د	D/d	ف	F/f	و	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی	Ī/ī
ذ	Ẓ/ẓ	ک	K/k		Ā/ā
ر	R/r	گ	G/g	ا	Ā/ā

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## Blessings of Jumu'ah\*

Though Satan will definitely make you feel lazy, revive your faith by going through this booklet thoroughly.

### Excellence of invoking Ṣalāt-‘Alan-Nabī on Friday

The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who recites Ṣalāt 200 times upon me on Friday, his 200 years’ sins will be forgiven.’

(*Jam’-ul-Jawāmi’ lis-Suyūṭī, vol. 7, pp. 199, Ḥadīṣ 22353*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! How fortunate we are as Allah عَزَّوَجَلَّ has blessed us with the favour of Jumu’a-tul-Mubārak for the sake of His Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Regretfully, like other ordinary days, we spend even Friday heedlessly whereas it is a day of Eid, it is superior to all other days, the fire of Hell is not

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\* Friday



blazed up on Friday and the gates of Hell are not opened on Friday night. On the Day of Resurrection, Friday will be brought in the form of a bride; the fortunate Muslim dying on Friday attains the rank of martyrdom and remains safe from the torment of the grave.

A renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat, Mufti Aḥmad Yār Khān عَلَيهِ رَحْمَةُ الْحَقَّانِ has said, 'The reward of the Hajj performed on Friday is equivalent to 70 Hajj as the reward of a single virtuous deed performed on Friday is enhanced 70 times.' (As Friday is an immensely sacred day, therefore,) The punishment of a sin committed on Friday is also increased 70 times. (*Derived from Mirāḥ, vol. 2, pp. 323, 325, 336*)

How words can express the excellence of Friday! By the name of Jumu'ah, Allah عَزَّوَجَلَّ has revealed a complete Sūrah that is present in the 28<sup>th</sup> part of the Holy Quran. Allah عَزَّوَجَلَّ has said in the 9<sup>th</sup> verse of Sūrah Al-Jumu'ah:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ  
اللَّهِ وَذَرُوا الْبَيْعَ ذِكْرٌ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

O people who believe! When the call for Ṣalāḥ is given on (Friday) the day of congregation, rush towards the remembrance of Allah and stop buying and selling; this is better for you if you understand.

[Kanz-ul-Īmān (Translation of Quran)]

## When did our Prophet offer his first Jumu'ah Ṣalāh?

‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī رَحْمَةُ اللهِ عَلَيْهِ has said, ‘When the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was on his way to Madīnāh for migration, he stopped at a place called Qubā at the time of Chāshṭ on Monday, 12<sup>th</sup> Rabi’-ul-Awwal. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stayed there for four days (Monday to Thursday); during the stay, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ laid the foundation stone of a Masjid. On Friday, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ proceeded towards Madīnāh. When they reached the area of the Banī Sālim Ibn ‘Awf, it was time to offer the Jumu’ah Ṣalāh; people consecrated that place as Masjid where the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered the (first) Jumu’ah Ṣalāh and delivered a sermon. (*Khazāin-ul-‘Irfān*, pp. 884)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The glorious Masjid-ul-Jumu’ah still exists there; the visitors behold the Masjid for the attainment of blessings and offer Nafl Ṣalāh over there.

## Meaning of the word ‘Jumu’ah’

The renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ has stated, ‘As all the creatures assembled in their beings on this day and the completion of the creation took place on the very same day, clay for Sayyidunā Ādam عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ was also collected on this day; similarly, people congregate and perform the Friday Ṣalāh on this day; therefore, it is called Jumu’ah on account of

the aforementioned reasons. Before the advent of Islam, the Arabs used to call it 'Arūbah.' (*Mirāt-ul-Manājīh*, vol. 2, pp. 317)

## How many times Holy Prophet ﷺ offered Jumu'aḥ Ṣalāḥ?

A renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللهِ has stated, 'The Rasūl of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered almost 500 Jumu'aḥ Ṣalāḥ as offering of Jumu'aḥ Ṣalāḥ commenced subsequent to the migration after which the total period of the apparent life of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is ten years and there are 500 Fridays in ten years' period. (*Mirāḥ*, vol. 2, pp. 346 – *Lam'āt lish-Shaykh 'Abdul Ḥaq Dihlvi*, vol. 4, pp. 190, Ḥadīṣ 1415)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Seal on heart

The Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Allah عَزَّوَجَلَّ will seal off the heart of the one abandoning three Jumu'aḥ's Ṣalāḥ out of laziness.' (*Jāmi' Tirmizī*, vol. 2, pp. 38, Ḥadīṣ 500)

Jumu'aḥ Ṣalāḥ is Farḍ-e-Ayn and its Farḍiyyat (obligation) is more emphatic than that of Ṣalāt-uz-Zuḥr; the denier of its obligation is Kāfir (unbeliever). (*Durr-e-Mukhtār*, vol. 3, pp. 5 – *Baḥār-e-Sharī'at*, vol. 1, pp. 762)

## Excellence of wearing 'Imāmaḥ on Friday

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Indeed, Allah عَزَّوَجَلَّ and His angels send Ṣalāt upon those who wear 'Imāmaḥ (turban) on Friday.' (*Majma'-uz-Zawā'id*, vol. 2, pp. 394, Ḥadīṣ 3075)

## Cure is bestowed

Sayyidunā Ḥumayd Bin 'Abdur Raḥmān رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated via his father, 'The one who trims his nails on Friday, Allah عَزَّوَجَلَّ removes his disease and bless him with cure.' (*Muṣannaf Ibn Abī Shaybah*, vol. 2, pp. 65)

## Protection from afflictions up to ten days

Ṣadr-ush-Sharī'aḥ Badr-uṭ-Ṭarīqaḥ 'Allāmaḥ Maulānā Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has said: It is stated in a blessed Ḥadīṣ that the one who trims his nails on Friday, Allah عَزَّوَجَلَّ will protect him from afflictions up to the next Friday including three more days, i.e. ten days in total. In accordance with one more narration, 'The one trimming his nails on Friday, mercy will approach (him) and (his) sins will be removed.' (*Baḥār-e-Sharī'at*, part 16, pp. 226 – *Durr-e-Mukhtār*, *Rad-dul-Muhtār*, vol. 9, pp. 668-669)

## A cause of reduction in sustenance

Ṣadr-ush-Sharī'aḥ Badr-uṭ-Ṭarīqaḥ 'Allāmaḥ Maulānā Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has said, 'Although it is preferable to trim nails on Friday, yet if the nails

are very long; one should not wait till Friday as growing long nails is a cause of reduction in sustenance.' (*Bahār-e-Sharī'at*, part 16, pp. 225)

### Angels write the names of the fortunate ones

The Beloved Prophet ﷺ said, 'At the onset of the day of Friday, the angels register the names of comers at the gateway of the Masjid. They record names in chronological order. The early comer is like the one who gives Ṣadaqaḥ of a camel in the path of Allah. The next comer is like the one who gives a cow and then the next one is like the donor of a sheep; then the next one is like the donor of a hen and then the next one is like the donor of an egg. When the Imām sits (to deliver the sermon), the angels close the Books of Deeds and come to listen to the sermon.' (*Ṣaḥīḥ Bukhārī*, vol. 1, pp. 319, Ḥadīṣ 929)

The renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān Na'imī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'Some scholars have said that the angels stay (at the doors of the Masjid) from dawn whereas some other opine they stay from sunrise; the stronger opinion, however, is that they come and stay when the sun begins to decline (from zenith) because it is the instant when timing of Jumu'ah (Ṣalāḥ) begins.' The foregoing narration also clearly indicates that those angels know the names of every comer. It is noteworthy that if 100 people enter the Masjid initially, they all would be regarded as the first-comer. (*Mirāt-ul-Manājīḥ*, vol. 2, pp. 335)

## The enthusiasm for offering Jumu'ah Ṣalāh in the first century

Ḥijjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has said, 'During the first century, people used to proceed towards the Jāmi' Masjid at the time of Ṣaḥarī and after Ṣalāt-ul-Fajr holding lamps in their hands for offering Ṣalāt-ul-Jumu'ah. There used to be so huge crowd in the streets that it would seem as if it was the day of Eid, but gradually, this spirit died out. Thus, it is said that the very first Bid'ah (innovation) that evolved in Islam is the abandonment of early proceeding towards the Jāmi' Masjid.

Regretfully, the Muslims do not feel ashamed that Jews proceed towards their places of worship in the early morning on Saturday and Sunday; further, seekers of worldly luxuries also head towards the marketplace in the early morning for trading and earning wealth; so, why don't the seekers of the Hereafter compete with such people?' (*Iḥyā-ul-'Ulūm*, vol. 1, pp. 246) A Masjid where Ṣalāt-ul-Jumu'ah is offered, is called a Jāmi' (main) Masjid.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Hajj of the poor

Sayyidunā 'Abdullāh Bin 'Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'الْحُجْمَةُ حَجُّ الْمَسَاكِينِ' i.e. 'Ṣalāt-ul-Jumu'ah is the Hajj of Masākīn (destitute).' In another

narration, it is stated: 'الْجُمُعَةُ حَجُّ الْفُقَرَاءِ' i.e. *Ṣalāt-ul-Jumu'aḥ is the Hajj of Fuqarā (poor).*' (*Jam'-ul-Jawāmi' lis-Suyūfī, vol. 4, pp. 84, Ḥadīṣ 11108-11109*)

### **Proceeding for Jumu'aḥ Ṣalāḥ early is equivalent to Hajj**

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'No doubt, there is one Hajj and one 'Umrah for you on every Friday. Therefore, early proceeding for Ṣalāt-ul-Jumu'aḥ is (equivalent to) Hajj and waiting for Ṣalāt-ul-'Aṣr having offered Ṣalāt-ul-Jumu'aḥ is (equivalent to) 'Umrah.' (*As-Sunan-ul-Kubrā, vol. 3, pp. 342, Ḥadīṣ 5950*)

### **Reward of Hajj and 'Umrah**

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَةُ has said, '(Having offered Ṣalāt-ul-Jumu'aḥ) one should remain in the Masjid till Ṣalāt-ul-'Aṣr and staying in the Masjid till Ṣalāt-ul-Maghrib is even more preferable.

It is said that the one who offers Ṣalāt-ul-Jumu'aḥ in the Jāmi' Masjid, stays there afterwards and offers Ṣalāt-ul-'Aṣr in the same Jāmi' Masjid, there is the reward of Hajj for him, and the one who stays till Ṣalāt-ul-Maghrib and offers Ṣalāt-ul-Maghrib in the same Masjid, there is the reward of Hajj and 'Umrah for him.' (*Iḥyā-ul-'Ulūm, vol. 1, pp. 249*)

## Chief of all days

The Noble Prophet ﷺ has said, 'Friday is chief of all days; it is most magnificent [among all days] in the court of Allah ﷻ. It is superior to even Eid-ul-Aḍḥā and Eid-ul-Fiṭr in the court of Allah ﷻ. It has five particular features:

1. Allah ﷻ created Sayyidunā Ādam ﷺ on this day.
2. Sayyidunā Ādam ﷺ descended upon the earth on this day.
3. Sayyidunā Ādam ﷺ passed away on the same day.
4. On Friday, there is one such moment in which if someone prays for anything, he will be granted whatever he asked for, provided he does not ask for anything Ḥarām.
5. The Judgement Day will take place on Friday.

There is no such distinguished angel, the sky, the earth, wind, mountain and river that does not fear Friday.' (*Sunan Ibn Mājah*, vol. 2, pp. 8, Ḥadīṣ 1084)

## Fear for the Judgement Day among animals

According to another narration, the Beloved and Blessed Rasūl ﷺ has said, 'There is no animal that does not scream from dawn to sunrise every Friday out of the fear of the Day of Judgement, except man and jinn.' (*Muwatṭā Imām Mālik*, vol. 1, pp. 115, Ḥadīṣ 246)



## Supplications are fulfilled

The Holy Prophet ﷺ said, 'On Friday, there is one such a moment which if a Muslim gets and asks Allah عزوجل for anything in that moment, Allah عزوجل will definitely grant him. That moment is very short.' (*Ṣaḥīḥ Muslim*, pp. 424, Ḥadīṣ 852)

## Seek between 'Aṣr and Maghrib

The Beloved Rasūl ﷺ said, 'On Friday, look for the moment that is desired from 'Aṣr to the sunset.' (*Jāmi' Tirmidhī*, vol. 2, pp. 30, Ḥadīṣ 489)

## Saying of the author of Baḥār-e-Sharī'at

Ṣadr-ush-Sharī'ah Maulānā Muhammad Amjad 'Alī A'zamī رحمه الله القوي has stated, 'There are two very strong statements concerning the instant in which supplication is fulfilled (on Friday):

1. From the moment when the Imām sits for the sermon to the end of the Ṣalāh.
2. The last instant of Friday.' (*Baḥār-e-Sharī'at*, vol. 1, pp. 754)

## Which is the moment of acceptance?

The renowned commentator of the Holy Quran Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān Na'imī رحمه الله تعالى عليه has stated, 'At night there comes a moment during which supplication is

answered but Friday is the only day which has such a moment during the daytime. However, it is not known for sure as to which moment it actually is. The strong likelihood is that it is either between two sermons or a short while before Maghrib.'

Commenting on another Ḥadiṣ, the reverent Mufti has said that there are forty different opinions of scholars regarding this moment, out of which two are the most likely; as per one opinion, it is between two sermons while, according to the other, it is at the time of sunset. (*Mirāt-ul-Manājīḥ*, vol. 2, pp. 319-320)

## A parable

Sayyidatunā Fāṭima-tuz-Zahrā رَضِيَ اللهُ تَعَالَى عَنْهَا used to sit in her Ḥujrah (small room) a short while prior to sunset and would ask Fiḍḍah رَضِيَ اللهُ تَعَالَى عَنْهَا, her maid, to stand outside; as the sun begins to set, Fiḍḍah رَضِيَ اللهُ تَعَالَى عَنْهَا would inform her about it and Sayyidah would raise her blessed hands for supplication. (*ibid*, p. 320)

It is better to ask a concise supplication at that moment; for instance the following Qurānic supplication:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

**Our Rab! Give us good in the world and good in the Hereafter,  
and save us from the torment of fire!**

[*Kanz-ul-Īmān (Translation of Quran)*]

(Part 2, Sūrah Al-Baqarah, verse 201) (*Mirāt-ul-Manājīḥ*, vol. 2, pp. 325)

One can recite Ṣalāt-‘Alan-Nabī as well with the intention of supplication as Ṣalāt-‘Alan-Nabī is itself a magnificent supplication. It is preferable to supplicate between both sermons by heart without raising hands and without uttering anything verbally.

## 14 Million & 400 thousands released from Hell every Friday

The Holy Prophet ﷺ said, ‘There are 24 hours in day and night of Friday, there is not a single such hour in which Allah عزَّوجلَّ does not release six hundred thousand (such sinners) from Hell for whom Hell had become due.’ (*Musnad Abī Ya’lā*, vol. 3, pp. 291, 235 Ḥadīṣ 3421, 3471)

## Security from grave torment

The Beloved and Blessed Prophet ﷺ has said, ‘The one who dies during the day or night of Friday, he will be saved from the torment of the grave and will be resurrected on the Day of Judgement with the seal of martyrs.’ (*Hilyat-ul-Auliya*, vol. 3, pp. 181, Ḥadīṣ 3629)

## Sins between two Fridays forgiven

Sayyidunā Salmān Fārsī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet ﷺ said, ‘The one who takes bath on Friday, attains the purity (sanctification) that was possible for him, applies oil and lawful perfume available at home, heads

(towards the Masjid) to offer Ṣalāḥ, does not cause separation between two people, i.e. does not sit between two people by intrusion, offers the Ṣalāḥ ordained for him and stays silent during the Imām's sermon, his sins committed between this Friday and the previous one will be forgiven.' (*Ṣaḥīḥ Bukhārī*, vol. 1, pp. 306, Ḥadīṣ 883)

### Reward of 200 years' worship

Sayyidunā Ṣiddīq Akbar and Sayyidunā 'Imrān Bin Ḥaṣīn رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا have narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one taking bath on Friday, his sins and misdeeds are removed; when he proceeds (to offer Ṣalāḥ) 20 virtuous deeds are written for his every step.' (*Al-Mu'jam-ul-Kabīr*, vol. 18, pp. 139, Ḥadīṣ 292)

According to another narration, the reward of 20 years' virtuous deeds is written for his every step. When he finishes the Ṣalāḥ, he is given the reward of 200 years' worship. (*Al-Mu'jam-ul-Awsaṭ*, vol. 2, pp. 314, Ḥadīṣ 3397)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Deeds presented to deceased parents every Friday

The Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, '(Your) Deeds are presented before Allah عَزَّ وَجَلَّ every Monday and Thursday whereas they are presented to the Prophets عَلَيْهِمُ السَّلَام

and parents every Friday. Pleased by (your) virtuous deeds, the beauty and brilliance of their faces enhance. Therefore, fear Allah عَزَّوَجَلَّ and do not grieve your deceased ones by committing sins.' (*Nawādir-ul-Uṣūl lil-Ḥakīm Tirmizī*, vol. 2, pp. 260)

### Five particular rituals for Friday

Sayyidunā Abū Sa'īd رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one who performs five deeds in a day, Allah عَزَّوَجَلَّ will write (his name) amongst the dwellers of Heaven: (The deeds are as follows):

1. Visiting a sick person.
2. Attending a funeral Ṣalāḥ.
3. Fasting
4. Offering the Ṣalāt-ul-Jumu'aḥ.
5. Freeing a slave.

(*Ṣaḥīḥ Ibn Ḥibbān*, vol. 4, pp. 191, Ḥadīṣ 2760)

### Heaven becomes due

Sayyidunā Abū Umāmah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one who offers Ṣalāt-ul-Jumu'aḥ, fasts (on the same day), visits a sick person, participates in a funeral and attends a Nikah (marriage) ceremony, Heaven will become due for him.' (*Al-Mu'jam-ul-Kabīr*, vol. 8, pp. 97, Ḥadīṣ 7484)

## Avoid fasting on Friday alone

It is Makrūh Tanzihi to fast specifically on Friday or Saturday alone. However, if Friday or Saturday falls on any sacred date such as 15<sup>th</sup> Sha'bān or 27<sup>th</sup> Rajab etc., there is no harm in fasting on these days. The Noble Prophet ﷺ said, 'Friday is Eid for you. Do not fast on this day unless you add another fast on its preceding or succeeding day. (*Attarghib Wattarhib*, vol. 2, pp. 81, Ḥadīṣ 11)

## Reward of 10,000 years' fasts

A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said, 'It is narrated that the fast of Friday together with that of Thursday or Saturday is equivalent to 10,000 years' fasts.' (*Fatāwā Razawiyyah* (referenced), vol. 10, pp. 653)

## In which case is it Makrūh to observe fast on Friday?

To observe fast on Friday is not always Makrūh. It is Makrūh only when one has observed it considering Friday a special occasion for it.

Presented here is a question with its answer, extracted from page 559 of the 10<sup>th</sup> volume of the referenced *Fatāwā Razawiyyah*, regarding the issue of the fast of Friday being Makrūh.

**Question:** What is the verdict of Islamic scholars as regards observing Nafl fast on Friday? A person observed fast on Friday but another person forced him into breaking the fast in the

afternoon saying that Friday is an Eid for the Muslims and it is Makrūh to observe fast on this day.

**Answer:** To observe fast on Friday with the intention that fasting on Friday is specifically desirable, is Makrūh [disapproved] but its disapproval is not strong enough to necessitate breaking the fast. Further, if the intention of Friday was not specified, then there is no disapproval at all. If the objecting person was unaware of the Makrūh intention, then his objection is a silly act altogether and breaking the fast is a severe daring in matters of Shari'ah. Even if he was aware [of the Makrūh intention], mere conveying the ruling was sufficient. There was no need at all to force the fasting person into breaking his fast and that too in the afternoon, which is not authorized to anyone except for parents provided the fast is Nafl. The one breaking the fast and the other person forcing him into breaking it – both are sinners. Qaḍā [of that fast] is obligatory for the one breaking the fast. No expiation is required. وَاللَّهُ تَعَالَى أَعْلَمُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Reward of visiting parents' graves on Friday

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The one who visits the graves of either of or both of his parents on every Friday, Allah عَزَّوَجَلَّ will forgive his sins and his name will be

recorded as one treating the parents courteously.’ (*Al-Mu’jam-ul-Awsaṭ liṭ-Tabarānī*, vol. 4, pp. 321, Ḥadīṣ 6114)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Reward of reciting Sūrah Yāsīn beside the graves of parents

The Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one who visits the graves of either of or both of his deceased parents on Friday and recites Sūrah Yāsīn over there, will be forgiven.’ (*Al-Kāmil fī Du’afā-ir-Rijāl*, vol. 6, pp. 260)

## Forgiveness 3,000 times

The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one who visits the graves of either of or both of his parents on every Friday and recites Sūrah Yāsīn over there, Allah عَزَّوَجَلَّ will bless him with forgiveness equivalent to the total number of letters in Sūrah Yāsīn.’ (*Itihāf-us-Sādaḥ*, vol. 14, pp. 272)

Dear Islamic brothers! The one who visits the grave of either of or both of his deceased parents on Friday and recites Sūrah Yāsīn over there, he will be successful. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, there are 5 Rukū’, 83 verses, 729 words, and 3000 letters in Sūrah Yāsīn, if these figures are correct before Allah عَزَّوَجَلَّ, the reciter will get the reward of 3,000 forgiveness.



## One who recites Sūraḥ Yāsīn on Friday will be forgiven

The Holy Prophet ﷺ has said, 'The one who recites Sūraḥ Yāsīn during Friday-night (i.e. the night between Thursday and Friday) will be forgiven.' (*Attarghīb Wattarhīb*, vol. 1, pp. 298, Ḥadīṣ 4)

## Souls congregate

Since souls congregate on Friday, one should visit graves on this day; further, Hell is not blazed up on this day. (*Durr-e-Mukhtār*, vol. 3, p. 49)

A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated, 'The best time of visiting (graves) is the time after morning Ṣalāḥ on Friday.' (*Fatawā Razawiyyah* (referenced), vol. 9, pp. 523)

## Excellence of reciting Sūraḥ Al-Kaḥf

Sayyidunā 'Abdullāḥ Ibn 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Holy Prophet ﷺ said, 'For the one reciting Sūraḥ Al-Kaḥf on Friday, Nūr (refulgence) will elevate from his feet up to the sky that will be brightened for him on the Day of Judgement and his sins committed between two Fridays will be forgiven.' (*Attarghīb Wattarhīb*, vol. 1, pp. 298, Ḥadīṣ 2)

## Nūr between two Fridays

Sayyidunā Abū Sa'īd رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Rasūl ﷺ said, 'The one who recites Sūraḥ Al-Kaḥf

on Friday, Nūr will be brightened for him between two Fridays.’  
(*As-Sunan-ul-Kubrā lil-Bayḥaqī*, vol. 3, pp. 353, Ḥadīṣ 5996)

## Nūr up to the Ka’bah

It is stated in another narration: ‘For the one reciting Sūrah Al-Kāhf on Friday-night (i.e. the night between Thursday and Friday), Nūr will be brightened from where he is present up to the blessed Ka’bah.’ (*Sunan Dārimī*, vol. 2, pp. 546, Ḥadīṣ 3407)

## Excellence of Sūrah Ḥā-Mīm Ad-Dukhān

Sayyidunā Abū Umāmah رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one reciting Sūrah Ḥā-Mīm Ad-Dukhān on Friday or Friday-night, Allah عَزَّوَجَلَّ will make a house for him in Heaven.’ (*Al-Mu’jam-ul-Kabīr*, vol. 8, pp. 264, Ḥadīṣ 8026) One more narration states that he will be forgiven. (*Jāmi’ Tirmidhī*, vol. 4, pp. 407, Ḥadīṣ 2898)

## Forgiveness asked by 70,000 angels

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one reciting Sūrah Ḥā-Mīm Ad-Dukhān on night, 70,000 angels will do Istighfār (ask for forgiveness) for him.’ (*Jāmi’ Tirmidhī*, vol. 4, pp. 406, Ḥadīṣ 2897)

## All sins forgiven

Sayyidunā Anas Bin Mālik رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The

one reciting **أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَأَتُوبُ إِلَيْهِ** three times before Ṣalāt-ul-Fajr on Friday, his sins will be forgiven, even if they exceed the foam of the ocean.’ (*Al-Mu’jam-ul-Awsaṭ liṭ-Ṭabarānī*, vol. 5, pp. 392, Ḥadīṣ 7717)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Post-Ṣalāt-ul-Jumu'ah activities

Allah ﷻ has said in the 10<sup>th</sup> verse of Sūrah Jumu'ah (part 28):

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ  
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

And when the Ṣalāh ends, spread out in the land and seek Allah's munificence, and profusely remember Allah, in the hope of attaining success.

[*Kanz-ul-Īmān (Translation of Quran)*]

Commenting on the foregoing verse, ‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِدِي has written in *Khazāin-ul-‘Irfān*, ‘Having offered Friday Ṣalāh, it is permissible for you to occupy yourselves in earning livelihood, or earn reward by acquiring (religious) knowledge, visiting the sick, attending funerals, visiting scholars or performing other such righteous deeds.’

## Attending a gathering of Islamic knowledge

Attending a gathering of religious knowledge after Friday Ṣalāh is preferable. Therefore, Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī رَحِمَهُ اللهُ تَعَالَى عَنْهُ narrated that Sayyidunā Anas Bin Mālīk رَضِيَ اللهُ تَعَالَى عَنْهُ has said, ‘This verse does not refer to worldly trade and business (only), rather, it refers to seeking (Islamic) knowledge, visiting brothers, visiting the sick, attending funerals and carrying out other such activities.’ (*Kīmiyā-e-Sa’ādat*, vol. 1, pp. 191)

Dear Islamic brothers! There are eleven preconditions for rendering Ṣalāt-ul-Jumu’ah Wājib; if either of them is not found, it will no longer remain Farḍ. However, if someone still offers it, his Ṣalāh will be valid; and it is preferable for a sane, adult male to offer Ṣalāt-ul-Jumu’ah. If a minor offers Ṣalāt-ul-Jumu’ah, it will be regarded as Nafl because Ṣalāh is not Farḍ for him. (*Durr-e-Mukhtār, Rad-dul-Muhtār*, vol. 3, pp. 30)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## 11 Pre-conditions for the obligation of Ṣalāt-ul Jumu’ah

1. Being settled in city
2. Health (Ṣalāt-ul-Jumu’ah is not Farḍ for a patient. Here, patient refers to the person who cannot get to the Masjid where Ṣalāt-ul-Jumu’ah is held or even though he can get

to the Masjid, it will result in the prolongation of his disease or delay in cure. The ruling of patient applies to Shaykh-e-Fānī as well).

3. Being a free person (Ṣalāt-ul-Jumu'ah is not Farḍ for a slave; his master can prevent him).
4. Being a man
5. Being an adult
6. Being sane (the foregoing two conditions, i.e. adulthood and sanity are necessary not only for the obligation of Ṣalāt-ul-Jumu'ah but also for every other worship).
7. Having the faculty of sight
8. Having the capability to walk
9. Not being imprisoned
10. Not having the fear of the king, thief etc. or that of any oppressor.
11. Not having the valid fear of harm due to rainfall, snowfall, tornado or cold weather. (*Bahār-e-Sharī'at*, vol. 1, pp. 770-772)

Those for whom Ṣalāh is Farḍ but Ṣalāt-ul-Jumu'ah is not Farḍ on account of any Shar'ī exemption, are not exempted from Ṣalāt-uẓ-Zuḥr on Friday; such people have to offer Ṣalāt-uẓ-Zuḥr in lieu of Ṣalāt-ul-Jumu'ah.

## Sunnaḥs of Friday

The Mustahabbāt of Jumu'ah include proceeding to offer Ṣalāt-ul-Jumu'ah in initial time, using Miswāk, wearing nice white clothes, applying oil and fragrance sitting in the first Ṣaf (row); while having a bath is Sunnaḥ. (*Fatāwā 'Ālamgīrī, vol. 1, pp. 149 – Ghunyaḥ, pp. 559*)

## Time for Ghusl on Friday

Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْكَتَّانِ has stated, 'Some scholars رَحْمَةُ اللَّهِ تَعَالَى say that having a bath on Friday is a Sunnaḥ for Friday Ṣalāḥ, not for Friday itself, (therefore) having a bath on Friday is not a Sunnaḥ for those for whom Ṣalāt-ul-Jumu'ah is not Farḍ.

According to some scholars رَحْمَةُ اللَّهِ تَعَالَى, one should have bath on Friday close to the time of Ṣalāt-ul-Jumu'ah so that he offers the Ṣalāḥ with the same Wuḍū (made during the bath). However, the most authentic verdict is that the time for Friday's bath starts from the break of dawn.' (*Mirāḥ, vol. 2, pp. 334*)

The foregoing account also clarifies that Friday's bath is not a Sunnaḥ for women, travellers etc. for whom Friday Ṣalāḥ is not Wājib.

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Friday's bath is Sunnat-e-Ghayr Muakkadah

‘Allāmah Ibn ‘Ābidīn Shāmī رَحِمَهُ اللهُ تَعَالَى has said, ‘Having a bath for Ṣalāt-ul-Jumu'aḥ is one of the Sunan-e-Zawāid; (and therefore) the abandoner of Friday's bath will not be objected to.’ (*Rad-dul-Muḥtār*, vol. 1, pp. 339)

## Excellence of sitting closer during sermon

Sayyidunā Samurāḥ Bin Jundab رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Be present at the time of the sermon and sit close to the Imām because the farther a person remains from the Imām, the later he will enter Heaven, though he (a Muslim) will definitely enter the Heaven.’ (*Sunan Abū Dāwūd*, vol. 1, pp. 410, Ḥadīṣ 1108)

## No reward of Jumu'aḥ

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who talks on Friday, whilst the Imām is delivering the sermon, is like a donkey carrying the books and at that time, the one asking him ‘keep silent’ will not be rewarded with the reward of Jumu'aḥ.’ (*Musnad Imām Aḥmad*, vol. 1, pp. 494, Ḥadīṣ 2033)

## Listening to the sermon silently is Farḍ

The acts that are Ḥarām during Ṣalāḥ such as eating, drinking, greeting, saying Salām, replying to Salām and even calling someone to righteousness are also Ḥarām during the sermon as well. However, the Khaṭīb (the deliverer of sermon) can call

someone to righteousness. It is Farḍ for all the attendees to listen and remain silent while the sermon is being delivered. Staying silent is Wājib even for those present so far from the Imām that they cannot listen to the sermon. If someone is seen committing any misdeed, he may be prevented either by the gesture of hand or nod of head; preventing him by uttering any word or sound is not permissible. (*Bahār-e-Sharī'at*, vol. 1, pp. 774 – *Durr-e-Mukhtār*, vol. 3, pp. 39)

## Listener of sermon is not allowed to recite even

### Ṣalāt-‘Alan-Nabī

If the Khaṭīb mentioned the blessed name of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ during the sermon, the listeners may recite Ṣalāt-‘Alan-Nabī in their hearts; reciting Ṣalāt-‘Alan-Nabī verbally at that time is not allowed. Likewise, uttering ‘رَضِيَ اللهُ تَعَالَى عَنْهُمْ’ is not allowed on listening to the blessed names of companions of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ during the sermon. (*Bahār-e-Sharī'at*, vol. 1, pp. 775 – *Durr-e-Mukhtār*, vol. 3, pp. 40)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Listening to the Nikah sermon is Wājib

In addition to the sermon delivered for Ṣalāt-ul-Jumu'ah, it is also Wājib to listen to other sermons such as the ones delivered for Eid Ṣalāh, Nikah etc. (*Durr-e-Mukhtār*, vol. 3, pp. 40)



## Trading also becomes impermissible as soon as the first Azān is called

As soon as the first Azān is called, it is Wājib to start making effort to get to the Masjid for offering Ṣalāt-ul-Jumu'ah; it is also Wājib to put off trading and other activities contrary to the preparations for Ṣalāt-ul-Jumu'ah. Similarly, sale and purchase while proceeding to Masjid is also impermissible and trading in the Masjid is a severe sin. If the one having meal hears the voice of Azān for Ṣalāt-ul-Jumu'ah and fears that he may miss Ṣalāt-ul-Jumu'ah in case of having meal, he has to stop eating and proceed to the Masjid for offering Ṣalāt-ul-Jumu'ah. One should get to the Masjid in a dignified manner for Ṣalāt-ul-Jumu'ah. (*Bahār-e-Sharī'at*, vol. 1, pp. 775 – '*Alamgīrī*', vol. 1, p. 149 – *Durr-e-Mukhtār*, vol. 3, pp. 42)

These days, people are far away from the path of religious knowledge; like other worships, people commit sins as a result of making mistakes in listening to sermon. Therefore, it is my humble request that the Khaṭīb (deliverer of sermon) make following announcement every Friday prior to the Azān of Khuṭbah before sitting on the pulpit and earn hoards of reward:

## Seven Madani pearls of sermon

1. It is stated in a Ḥadīṣ, 'The one, who crosses over people's necks on Friday, makes a bridge towards Hell.' (*Jāmi' Tirmidhī*, vol. 2, pp. 48, Ḥadīṣ 513) One of the explanations of this Ḥadīṣ

is that people will enter the Hell trampling over him.  
(*Bahār-e-Sharī'at*, vol. 1, pp. 761-762)

2. To sit facing the Khaṭīb is Sunnah of the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ.
3. Some of our past saints رَحِمَهُمُ اللَّهُ تَعَالَى said, 'One should listen to the sermon in the sitting-posture (as one sits in Qa'dah), folding hands (under navel) during the first sermon and placing them on thighs during the second; *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ* he will earn the reward of offering two Rak'at Ṣalāh.  
(*Mirāt-ul-Manājīh*, vol. 2, pp. 338)
4. A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said, 'When one hears the blessed name of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ during the sermon, he should recite Ṣalāt-'Alan-Nabī in his heart as it is Farḍ to remain silent during sermon.' (*Fatawā Razawiyyah* (referenced), vol. 8, pp. 365)
5. It is stated in *Durr-e-Mukhtār*: During the sermon, eating, drinking, talking (even saying *سُبْحَانَ اللَّهِ*), replying to someone's greeting, and inspiring others towards righteousness, all are Ḥarām.' (*Durr-e-Mukhtār*, vol. 3, pp. 39)
6. A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has said, 'Walking during the sermon is Ḥarām. The reverent scholars رَحِمَهُمُ اللَّهُ تَعَالَى even say that if someone enters the Masjid during the sermon, he must stop wherever he is without proceeding further as

walking would be an act and no act is permissible during the sermon.’ (*Fatāwā Razawiyyah* (referenced), vol. 8, pp. 333)

7. A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى has said, ‘During the sermon, even looking somewhere turning the head is Ḥarām.’ (*ibid*, pp. 334)

### An important ruling for leading Ṣalāt-ul-Jumu’ah

With regard to the leading of Ṣalāt-ul-Jumu’ah there is an important issue about which people are quite inattentive. Ṣalāt-ul-Jumu’ah is being considered like other Ṣalāh and everyone is being allowed to lead Ṣalāt-ul-Jumu’ah; it is impermissible as leading Ṣalāt-ul-Jumu’ah is essentially the duty of the Islamic ruler or his deputy.

In the states where Islamic sovereignty does not exist, the greatest Sunnī scholar having correct beliefs should lead Ṣalāt-ul-Jumu’ah as he is the substitute of the Islamic ruler in executing Shar’ī rulings; Ṣalāt-ul-Jumu’ah cannot be held without his permission. If there is no such scholar, the one appointed by common people can lead the Ṣalāh. In spite of the presence of an Islamic scholar, people cannot themselves appoint anyone else, nor can just a few people appoint someone as the Imām on their own behalf. Holding Ṣalāt-ul-Jumu’ah in this way is not proven (in Islamic history). (*Bahār-e-Sharī’at*, vol. 1, pp. 764)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasool, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, **يَا أَيُّهَا الْمَدِينِي**.

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world, يَا أَيُّهَا الْمَدِينِي'**.

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, **يَا أَيُّهَا الْمَدِينِي**.

